THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.*"—JOEL ii, 27.

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MEMORIAL TO CONGRESS.

ADOPTED BY THE LEGISLATIVE ASSEMBLY OF THE TERRITORY OF UTAH, MARCH 13, 1884.

[CONCLUDED FROM PAGE 311.]

ANOTHER bill was drawn up in exact conformity to the Governor's suggestion and promise, a copy of which is presented herewith; it passed both houses of the Assembly, and was duly forwarded to him for signature. But he forfeited his pledged agreement, and treated the bill with the contempt of utter silence, neither approving nor rejecting it; and such is the dependent condition of the Territory of Utah, that it does not need the absolute veto of the Governor to render void an act passed by the people's elected representatives, but his neglect to sign it is more mighty than the combined labors of thirty-six legislators chosen by ballot to express the popular will. The object of this insulting treatment of the Legislature was, without doubt, to leave the way open for the passage of a measure now before your honorable body, giving the Governor alone the right to make the apportionment of the representation, although a very good law for this purpose passed in 1880, and signed by his immediate predecessor, is now upon the Territorial statute book, and there is no real necessity for any radical change.

Your memorialists submit that the political situation in Utah is this: Four-fifths of the voting population, after excluding all who have been disqualified by the rulings of the Utah Commission and their extreme construction of the Edmunds law, belong to what is called the People's party, and represent at least eighty per cent. of the entire population of this Territory. The other portion chiefly belong to what is called the Liberal party. The great fault of the majority seems to be that they select persons from

among themselves to represent them and manage their local affairs. No person who has ever lived in the practice of polygamy is now permitted to vote or hold any office, therefore there can be no legal reason offered why the great majority of the voting citizens should not choose their local officers from among their own number. The only portion of the Territorial government under the control of the people is the Legislature, with the addition of a few ministerial officers to handle the funds raised by local taxation under the Territorial laws. The judicial and executive departments are in the entire control of the national government, and all such offices are filled by national appointment. These, with other officials under Federal authority, including nearly all the postmasters, are numbered with the "Liberal" party, which, though in so small a minority, aims at the control of the only portion of the local government left to the people. And because the great body of the citizens refuse to accept the nominees of the minority, the proposition is made to abolish the Legislature, whose members are elected by the people, and establish in its stead a commission appointed by the President and Senate of the United States, and thus sweep away from the Territory the last vestige of republican government. It should be remembered that to-day the law-making department, elected by the people, is at the mercy of the appointed executive in the enactment of any law. The Governor holds the power of *absolute* veto, and no two-thirds or even unanimous vote of the Legislature avails against his individual dictum or simple indisposition to append to a bill his signature; at the same time your honorable body exercises the power not only to disapprove of any local enactment which the Governor may feel inclined to sign, but also to legislate directly for the Territory. So while the local Legislature cannot enact any laws without the consent of the Governor and the approval of Congress, laws can be and are enacted by Congress without any voice or consent of the people who are to be governed by them. We respectfully ask if this is not sufficient national control and supervision over the only shred of political power left to the large body of American citizens who compose the voting population of this Territory.

We respectfully submit that the bills now pending in Congress in reference to Utah, are manifestly unjust and altogether unnecessary, to say nothing of their utter incompatibility with the spirit and letter of the Constitution of the United States. Not only is no good and sufficient reason advanced for the substitution of a legislative commission for the Legislative Assembly of Utah, but the measure would be without precedent in the history of our country. The territory northwest of the Ohio was not governed in any such arbitrary manner as is proposed in these bills, but guarantees for local self-government were given, to take effect when the then sparsely settled districts should contain inhabitants numbering but a small proportion of the present population of the Territory of Utah. There is no parallel between the case of any other section of the country which has been temporarily governed by persons appointed by the President and Senate of the United States, and that of Utah, an organized Territory, which has held and exercised the right to enact its own laws for the last thirty-four years. The District of Columbia is not to be compared with a Territory organized for the very purpose of preparing it for the dignity and responsibilities of Statehood, to which the

District wherein is the seat of national government, and over which Congress has "exclusive jurisdiction," can never attain. And we respectfully submit that, as it cannot now be alleged, that polygamists make the laws, or vote into office the members of the Legislature of Utah, the only pretext upon which such measures as the appointment of a legislative commission is founded, is that the overwhelming majority of the voting citizens will not select men to represent them from the small minority which now monopolises the offices in the gift of the national government; in other words, that because the majority will not vote as desired by the minority, they should not be allowed to vote at all. This is a true statement of the fact stripped of the specious sophistries which are so generally thrown around it.

That this extraordinary measure would be considered, abroad as well as at home, to be despotic and subversive of the rights of citizens, your memorialists cite to your honorable body the cases of Jamaica and Canada, when similar propositions were made in relation to those colonies before the British Parliament. In 1839, Jamaica resisted certain direct legislation by the home government, and considering that their legislative rights had been trampled upon by this interference of the British Parliament, the Colonial Assembly passed a resolution that it would abstain from the exercise of its legislative functions, except for the purpose of maintaining the public credit, until the obnoxious acts should be repealed, and the members of the assembly "be left to the free exercise of their inherent rights as British subjects." A protest was forwarded to Great Britain, which was considered insulting to the Crown and Parliament. A bill was introduced "to suspend the existing constitution of the island for a limited number of years," and to provide that during that interval its legislative functions should not be exercised "except by the Governor and Council alone." But this, although moderate and merciful in comparison with the measures in reference to Utah now before your honorable body, was considered even in monarchial England a grave stretch of governmental authority. The colonists were permitted to be heard by counsel when the bill was discussed, and Sir Robert Peel, who was a very radical supporter of the doctrine of the power of Parliament, and who denounced the course of the colonists as "foolish and unjustifiable," declared that the bill was "neither more nor less than one for the establishment of a complete despotism—one that would establish the most unqualified, unchecked, unmitigated power that was ever yet applied to the government of any community, in place of that liberal system which had prevailed for upward of one hundred and fifty years." And he asked whether Parliament had "ever treated with so much severity a conquered colony amid the first heat of animosity after the contest." The measure failed, and the attempt to pass it cost the ministry, under Lord Melbourne, their official positions, for through its failure they were compelled to resign.

Canada not only protested against the interference of the home government, but made demands, which Peel declared would, if conceded, establish in the colony "a French republic." These demands not being granted, the Lower Province proceeded to armed insurrection, and went so far as to measure arms with the regular British troops. The Upper Province joined in the rebellion, but both were defeated. Lord John Russell introduced a bill in

Parliament to suspend the constitution of the colony. But this was deemed too severe and subversive of the rights of British subjects, and so a new Governor was sent out; the grievances of the people were inquired into, and subsequently Lord John Russell, who had proposed the obnoxious and oppressive measure, seeing and acknowledging his error like a true statesman, introduced a bill establishing home rule by a legislative union of the provinces on the principles of free representative government, and on the wise policy advocated by the celebrated Fox, that "the only method of retaining distant colonies with advantage, is to enable them to govern themselves." Your memorialists respectfully ask whether it is too much to suggest that the example of Great Britain in examining into the alleged wrongs complained of by its colonies, and refusing to violate the rights of its subjects and the principles of liberty that enter into every constitutional government, might be profitably imitated by this great republic in its policy towards Utah, which has never swerved from loyalty to the national government nor rebelled against its laws, however severe.

There are other measures before your honorable body which, if not so sweeping as the bills for governing Utah by a legislative commission, are none the less hostile to the rights and privileges of citizens. The proposition to compel a wife to testify against her husband, we submit, would do violence to the rules of jurisprudence that have become venerable with age and sacred by usage for centuries. The highest judicial tribunal in the land has declared that the rule that neither the husband nor the wife shall be compelled to testify against each other, is founded upon principles that "constitute the basis of civil society, to impair the sanctities of which would be to destroy the best solace of human existence," while to break it down would be "to shake the very foundations of society." To attach witnesses, as is proposed, without previous service of subpœna, and a disobedience of the mandate of a court, would be unprecedented and subversive of the rights of citizens. No person, however innocent, would be safe from seizure under such a law, and while the individual accused of crime could give bail, and be at liberty pending his trial, the alleged witness, not charged with any offense, could be captured and incarcerated for an indefinite period. The elective franchise, now held by women voters, against whom no accusation is made, and who cannot be charged with polygamy or any other offense known to the law, is sought to be wrested from them, by which they would be summarily deprived of a right which they have exercised for twelve years or more.

The attempt in another bill to make non-membership in a certain religious organization a qualification for voting and holding office, appears to your memorialists so utterly subversive of the plain limitations of the powers of Congress, as defined in the Constitution, and of the genius of our government, that no remonstrance on our part will be necessary. The time has surely not arrived when a religious test shall be imposed as a qualification for any position of trust, or as a disqualification from exercising the elective franchise.

Your memorialists have to complain of gross misrepresentations, by which your honorable body has been deceived in reference to the true sentiments of the people of Utah and their political and social status. The public mind

has been inflamed in consequence of untruthful rumors, facts distorted and tales invented, until it has become almost impossible to correct the false impressions that have been made, not only upon the country, but also upon Congress. For, added to the exaggerations of the pulpit and the press, are official statements, which naturally have great weight, but which in many respects are as incorrect as the common base fabrications designed to mislead and prejudice the public.

We earnestly protest against the passage of any measures that have been prompted by this popular agitation caused by misconception of the facts, and urge that it cannot be right, but it is manifestly unjust, to punish a whole community for the alleged offenses of a portion of its people, and to deprive a large body of citizens, against whom no crime can truthfully be charged, of the commonest political rights and privileges, because they do not think as other people desire, nor vote themselves under the control of those who persistently malign them.

Many of the people of Utah have descended from those noble patriots who struggled and bled for the liberties now enjoyed in the States of our glorious Union. They venerate the principles for which their ancestors lived and labored, fought and died. Shall they be deprived of the precious heritage bequeathed to them because they, like their forefathers, entertain religious views that are considered heterodox? Are they to be condemned and punished unheard? Shall popular clamor and sectarian animosity overawe the statesmen of the nineteenth century, and prevail upon them to wrest from citizens against whom no offense against the law can be charged, the commonest and yet most valued political rights and privileges? Because a few are accused of a practice that modern civilization condemns without understanding, are their fellow citizens, who have committed no overt acts against the popular sentiment or the laws, to be punished and relegated to serfdom? Are the services of the people who have opened up this vast region to civilized habitation and progress to be counted for nothing? Shall the many acknowledged virtues of a sober, thrifty, industrious and peaceable community be lost sight of, because of one feature of their faith which modern society does not tolerate? Must the libels of official and other persons interested in the subjugation of Utah and its exclusion from Statehood be always received as truth, and the denials and appeals for fair investigation by the accused people be ever rejected? By the blood poured out in defense of the liberties we are prevented from enjoying; by the struggles of the early colonists against measures similar in essence to those against which we now protest; by the principles enunciated in the Declaration of Independence; by the guarantees of the national Constitution; by the right of local self-government which is vital to American liberty; by the franchise, which has become our valued property; by the toils and privations of the brave pioneers who led the way to these mountain fastnesses; by the just ambitions of our budding youth; by the bright hopes and lofty aspirations of a hundred and seventy thousand people who protest against oppression; by the vested rights of our sister Territories whose freedom is menaced by our threatened political destruction; by that justice and equity which should be meted out to all the citizens of this great nation, irrespective of creed or party, we appeal to you not to con-

demn us unheard; not to take from us the few political privileges that distinguish us from conquered slaves; not to deliver our fair and flourishing Territory into the hands of men irresponsible to the people; not to reverse for us the established rules of civilized jurisprudence; not to disfranchise the innocent for the alleged offenses of the presumably guilty; not to encroach upon our rights of property; not to apply to us a religious test for political purposes, nor to pass any such rash and revolutionary measures as have been proposed, but to postpone any further action towards Utah until a committee of your own number, or other disinterested persons appointed specially for the purpose, shall have impartially investigated the whole subject of the situation in Utah, and have reported to your honorable body, so that you may act with a fair understanding of all sides of these important questions, and your memorialists will ever pray.

(Signed) W. W. CLUFF, President of the Council,
CHAS. W. STAYNER, Chief Clerk,
JAMES SHARP, Speaker of the House,
JUNIUS F. WELLS, Chief Clerk.

Salt Lake City, March 13, 1884.

UTAH NEWS.

(Summarized from Territorial Papers.)

Pere Hyacinthe, the noted French divine, has been visiting Salt Lake City.

It is expected that Z. C. M. I. will establish a wholesale branch house at Montpelier, Bear Lake Valley.

There is talk in Salt Lake City of another railroad war and consequent cutting of freight tariff on lines running into Utah from the east very soon.

The company of emigrants who left Liverpool on the 9th of April, reached Salt Lake City on the morning of the 28th ult., after a pleasant and prosperous journey.

A fine tannery is now being erected at Glenwood, in Sevier Co., which will soon be ready for operations, and it is expected that a woolen factory will also be built there.

A Branch of the Church has been organized at Eureka, Juab Co., a mining district, which heretofore has been inhabited almost wholly by non-"Mormons." John Beck is made President of the Branch, and Henry Simmons and Lawrence Fullenbach are his counselors.

It is expected that the Sanpete Valley Railroad will be extended from Wales to Manti, a distance of twenty miles, during the present season Other extensions of the road are also talked of, but nothing definite decided upon.

A huge blast was fired at Pascoe's limestone quarry, near Salt Lake City recently, in which over 5,000 pounds of powder was used, and which threw down ready for hauling to the kiln about 40,000 tons of limestone and loosened as much more.

B. B. Bitner has sued the Utah Central Railway Co. for $10,000 for damages sustained by him in December last, when the wagon upon which he was

riding was wrecked, and he pitched into the air by a passing train, at the Big Cottonwood crossing of the U. C. track.

The extension of the Utah Central Railway to the iron works in Iron County will be about fifty miles, running from Milford along the western base of a range of mountains, over ground as level as a floor, but devoid of water. It is thought, however, that water can be obtained by boring artesian wells. It is to be hoped that the building of the road will soon be commenced.

An attempt has recently been made by a lot of land-jumpers to forcibly take possession of a valuable stone quarry, in possession of E. T. Parry, a short distance from Ephraim, Sanpete Co., from which considerable sandstone has been shipped to Salt Lake during the past few months. The jumpers have not yet succeeded in their nefarious scheme, and it is to be hoped they will not.

A discussion, or rather a comparison between the respective religions of which they are representatives, was to be held in the Ogden Tabernacle on the 8th and 9th of the present month, by Elder Ben. E. Rich, of the Church of Jesus Christ of Latter-day Saints, and the Rev. Richard Hartley, of the Baptist denomination. Elder Rich is a young man with whom many of the Saints in this land are acquainted, and those who know him will doubtless feel assured that he, though young and comparatively inexperienced, will be able to creditably represent his religion and people.

Elder John A. Hawks writes to the *Deseret News* that he and Elder L. A. Shepherd, who are laboring as missionaries in Tennessee, had met with considerable persecution. At the time of the last Conference held in that region, notices were posted up warning all the Elders that if they did not leave that country within thirty days they would be whipped. Elders Hawks and Shepherd were afterwards notified that if they did not leave immediately they would leave with sore backs. They, however, took no notice of these threats, but remained at their post of duty, and the result is, they have since baptized fourteen members, blessed two children and emigrated upwards of forty Saints from that field.

The railroads of Utah and those extending eastward have adopted what is called standard time. Heretofore there has been no regular system about making up their schedules, some of them indicating local time and some that of distant points east or west. Of course, confusion and misunderstanding have been the result. For the sake of securing uniformity, the railroads of Colorado, Wyoming and Utah will hereafter be governed by what is called Rocky Mountain standard time—the true time of Eastern Colorado—exactly 28 minutes ahead of Salt Lake City time. It is likely that the time-pieces throughout Utah will be changed to conform to this. The Central Pacific Railway extending west from Ogden will run on San Francisco time.

CHANGE IN DATE OF SAILING.—It has been found necessary to make another change in the published date of sailing. The third company of this season's emigration will leave Liverpool on Saturday, the 14th of June, per the S.S. *Arizona*, instead of on the 11th, as previously announced. All who purpose emigrating with that company will please govern themselves accordingly.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 26, 1884.

THE SEASON'S WORK.

QUITE a large force of Elders are now in the British Mission for the purpose of proclaiming the Gospel. They are all interested, or should be, in learning about and adopting the best methods of reaching the people and accomplishing the work for which they came to this land. Nor is the interest confined to them, for the prayers of the Saints in this land and elsewhere constantly ascend for the success of the Elders in carrying the Gospel to their relatives and friends, and the people of the world generally, that all who will may have a chance of accepting of the "glad tidings" and gathering out from Babylon before the judgments of the Lord overtake them. If the parable given us by the Savior of the torment of the rich man who found himself after death on the wrong side of the gulf, be a true index to the solicitude which the departed feel for the salvation of their surviving relatives, we may imagine, too, with what interest the labors of these Elders are watched or learned of by the spirits of those who have passed from this life, whether they have accepted of the Gospel and made their "calling and election sure" before death, or only been brought to a knowledge of it through the preaching to the spirits in prison, we may be sure that if they are permitted to know anything about things mundane, their anxiety will be drawn out in favor of their relatives and friends receiving and living according to the Gospel. And finally, though not least, we have reason to suppose that our Father in the heavens, the Savior of the world, and all the holy angels are interested in the work which the Elders are performing, for the time is near "when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel."

The Elders, then, have something to encourage them in their labors. They are engaged in an important work, and the consciousness of this fact, and that so many are interested in it, should impel them to do their duty. They cannot even hope to please themselves or derive any satisfaction from their labors, either now or when contemplating them hereafter, if they shirk their duty in any respect. Though no other person should be aware of their having done so, they would know it themselves and feel condemned. But how can the work required of the Elders best be accomplished? That is an important question, and one which we doubt not many are ready to ask.

Upon this point we propose to drop a few hints, but will say in commencing that no stereotyped rules can be established to govern all cases, for circumscances differ, and the Spirit of the Lord should be sought by the Elders as their guide and its whisperings followed.

The season is now upon us when out-door preaching may be pursued to advantage, and as a rule, there is no better chance offered for reaching the people and warning them of coming judgments and making known to them the principles of the Gospel, than by means of open-air meetings. Such meetings are comparatively popular throughout Great Britain. Preachers of various sects hold them, and they are not decried nor frowned upon by the public generally as they are in some other countries. In most of the cities and towns there are parks or squares or other public places where such meetings can be held and a congregation soon gathered, and the village green or even some streets offer equally good opportunities. Let no Elder shrink from availing himself of such chances to declare to his fellow creatures the glorious principles that he is in possession of. Let no feeling of pride or shame deter him for a moment. If we are ashamed of our calling or of our religion, we have reason to fear lest God be also ashamed of us. We have no need to be ashamed. We have the truth. The Lord has given it to us. "The truth has made us free," while millions of our fellow creatures throughout the world are in bondage and perishing for the want of it. We should have no fear about declaring it to them, except the fear of God, which will impel us to do so. Energy, and courage and zeal on our part in advocating and defending our principles are apt to impress others with their importance, while apathy, timidity or indifference displayed by us would have quite the contrary effect. No Elder need hesitate about availing himself of a chance to preach the Gospel, either in-door or outside, for want of the company and support of persons of his own faith. If he will do his duty and trust for help to that source which never fails, God will be with him, though no other friend should be, and he will be blessed and assisted in his laudable endeavors by a power that is greater than his opponents can cope with.

Elder W. D. Williams, now President of the Welsh Conference, labored alone in North Wales all winter and held out-door meetings throughout the entire season, whenever he could get people to listen to him. We might mention the names of other Elders in the Mission who are now and have been laboring alone and successfully in the same way, though they have perhaps not done so in defiance of inclement weather, all winter long, after the zealous manner of Brother Williams. Now all this is very creditable. While we do not recommend exposure of health, but would rather caution the Elders in this respect, we do advise them to be earnest and zealous and fearless in proclaiming the Gospel. Of course where there are Saints who can attend the meetings held by the Elders, support them by their faith and presence and aid in the singing and forming of a nucleus for a congregation, it is their duty to do so; and they should also assist in notifying the people of the time and place of such meetings, inviting them to attend, distributing tracts or doing anything else in their power to forward the work. Let the Elders and Saints work in harmony in this matter. Let all be filled with zeal and energy and devotion to the cause they have espoused, and remember

the injunction, "let him who is warned, warn his neighbor." If this be the case, the work of the Lord will spread in this land, and a rich harvest of honest souls will be the result of the season's labor.

We would recommend the Elders to avoid prosy reasoning and lengthy dissertations in their out-door preaching, but cultivate an earnest, vigorous, animated, terse, declaratory style of expressing themselves, and, if possible, leave their audience in a humor for hearing or learning something more upon the subject spoken of. The most effective out-door preachers indulge in few preliminaries, talk to the point, and, when they have said enough, quit without much ceremony. They impress their hearers by their manner, as well as by what they say, that they are thoroughly in earnest. They give room for no interruptions from captious persons who may be listening to them, but show themselves masters of the situation, and should interruptions occur, they maintain their self-possession, proceed without noticing them, and quell them by a display of the superior force and power which the truth they have embraced affords them. Public discussions in out-door services should be avoided, they so frequently result in bad feelings and disorder; but the proposition should be made by the Elders to go with inquirers to their homes, and there reason and prove from their own Bibles the truths advocated.

Usually, in holding open-air meetings, it is well for the Elders to withhold the fact from their congregations that they are Latter-day Saints or "Mormons" until towards the close of the service, or until the doctrines of the Gospel have been explained, lest prejudice against the name might prevent some people from listening. Fear of persecution, however, should never prevent an Elder from boldly testifying of the divine mission of the Prophet Joseph Smith, the restoration of the Gospel, the establishment of the Church and kingdom of God and the validity of his own calling and authority, before his auditors depart, that they may never be able to rise in judgment against him. If the Elders will endeavor to profit by these few hints and seek the guidance of the Holy Spirit in all their actions, we feel sure that they will be blessed and prospered in their labors.

G. C. L.

ARRIVAL.—Elder John G. M. Barnes, who for the past nine months has been serving as a missionary in Indiana, arrived in Liverpool per the S.S. *Alaska*, on the 19th inst., to continue his labors in this land.

LIVERPOOL CONFERENCE.—Meetings of the Liverpool Conference will be held in the Auction Hall, 21 Cannon St., off Fishergate, Preston, on Sunday, June 1st, commencing at 10-30 a.m., 2 and 6 p.m. A full attendance of the Saints is desired, and it is also requested that they invite their friends to be present.

RELEASES AND APPOINTMENTS.—Elder E. M. Dugdale was released from his labors in this land, and returned home with the company sailing May 17th.

Presidents Ephraim H. Nye, of the London Conference, and Wm. H. Piggott, of the Newcastle Conference, and Elder Ezra F. Martin, of the London Conference, are released to return home with the company sailing from Liverpool June 14th.

Elder Louis P. Lund is appointed to preside over the London Conference.

Elder R. H. Baty is appointed to preside over the Newcastle Conference.

Elder Samuel R. Bennion is released from the Nottingham, and appointed to labor in the Sheffield Conference.

Elder John A. Druce is released from the Liverpool, and appointed to labor in the Birmingham Conference.

Elder Wm. B. Bennett is released from the Birmingham, and appointed to labor in the Nottingham Conference.

Elder John G. M. Barnes is appointed to labor in the London Conference.

Elder George Wilson is released from the Glasgow Conference, and appointed to labor in Ireland.

A STRANGE PEOPLE.

We are often told that the "Mormons" are a strange people. If they were not, they would not be the people they profess to be. God's people have always been a peculiar people, and their work a peculiar work. Were we, like the rest of the world, drifting with the tide of popular opinion and feeling, moving in the same grooves or loitering in the old ruts of uninspired theology and sectarian stagnation, we should not be fitted for the work which we claim is ours. That work is an immense one; one that unaided human nature could never perform. It is a labor that requires the aid, the guidance, the assistance of Divinity, for it is no less than the regeneration of the world.

For thousands of years men have been trying, by men's methods and unaided human wisdom, to bring back the shadowy golden age, when right prevailed and truth was ever triumphant. They have preached and sung of "the good time coming," yet mankind are still waiting for that good time promised, but which, like the illusory Will-o'-the-wisp, appears to be no nearer for all the singing and preaching. Instead, many assert that the human family, as a whole, is not growing better. Wiser we may be in the things of art and science, but in the weightier matters of God's law, of morality and religion, it is an open question whether the world is progressing or retroceding. True, we have reformers of all kinds, and have had for centuries on centuries—religious and political reformers, social and sanitary reformers, reformers in everything that relates to our welfare in this life and our hope for the next; but it is problematical if all their suggested reforms are improvements, and it is a pertinent inquiry with regard to many of their panaceas, "Is not the cure worse than the disease?" Some day the force of the teachings of Scripture will be comprehended, that man by his own wisdom cannot find out God, and included in this "finding out" of God is the discovery of the way in which we may acceptably serve Him.

The Latter-day Saints are a strange people because they antagonize the world's present methods. They claim that the "earth is the Lord's and the fullness thereof," and that He has a right to rule it. Not nominally, but actually and directly, and that man's greatest happiness lies in his obedience to God's government. They assert that there is the truest philosophy in this declaration, because God is the author of our existence, and in His infinite wisdom is perfectly able and competent to take the best care of His creatures, not only by reason of His infinite power, but also because of His

illimitable knowledge and boundless love. To insinuate that man can improve on the Lord's method of saving humanity, is to assert that the creature is wiser than the Creator, and contains in itself the very essence of blasphemy or of unbelief. Yet every new-fangled idea in religion, every fresh scheme of worship, every man-devised creed, possesses exactly this quality. It is the assumption of the finite to dictate to the infinite how He shall be adored. What should we think of the servant who undertook to regulate his master's household, and direct how he should be served, without any authority from that master, and, more presumptuous still, should disregard his master's commands when given, ignore them absolutely, and abuse his fellow servants who listened to the master's voice. Strange as it may seem, that is exactly the position occupied by the uninspired teachers of religion, both in Christendom and heathendom. In the first place, they teach without authority themselves; in the second, they disregard and maltreat those who are authorized by Heaven to proclaim the saving principles of eternal truth.

Again, the Latter-day Saints are a strange people, because when all the world who know them are agog because of them, full of excitement about their aims and intentions, they themselves are the calmest of all people. They have long since learned the lesson of trust in heaven. They have learned that great lesson of moral courage—when reviled to revile not again, to be patient and long-suffering, and abide the due time of the Lord. True, they have abundant cause for this faith. The God in whom they trust has never forsaken them; He is as nigh unto them to-day as twenty or fifty years ago. His providences still continue with them. The deliverances of the present or the immediate past, are as wonderful and marvelous as those of earlier days. The storm has raged as fiercely, and has spent itself as ineffectually in 1883, as in any previous year of anti-Gospel excitement. Truth has prevailed as effectually of late as before-time. The God of the Saints neither sleeps, nor is He on a journey, nor is He deaf that He cannot hear, nor is His arm shortened that it cannot save.

Had we only the recollections of the past, the traditions of a bygone age to guide and inspire us, we should be like unto others. But the God whom we worship is a living God, and ours a living faith; a faith based upon promises fulfilled as well as on those yet in the future; it is sustained by direct communication with the heavens, and the assurance that that communication shall be continued until that perfect day has come when all things that exist in part shall pass away, and no veil will separate us from celestial joys, but we shall see as we are seen, and know as we are known. Direct and continued revelation is the anchor of our hope and the bulwark of our faith; without it we are as liable as others to be tossed to and fro by every wind of doctrine, and to be ensnared by the craft and deceitfulness of false teachers who speak in their own impotent names, and teach by their own worthless authority. The rock of revelation is the foundation of true faith, the protecting shadow from the blasts of Satan, the beacon from whence shines the pure light that alone enlighteneth the whole world.

It is a strange fact that modern education should have impressed the minds of men with such a keen aversion to direct revelation. Naturally men would delight to receive communications from their God. It would remove doubt,

heal dissension, banish ignorance, dethrone evil, inspire faith, promote love, and prepare this earth for the yet greater glory of its Maker's presence. But such is the farce of false tradition that men fight the doctrine of present divine revelation as though it were a spiritual blight, an overwhelming evil, a curse to be avoided, a terror to be shunned. What can there possibly be so obnoxious in God speaking to his creatures? What is there about the idea so improbable that men should be treated as akin to idiots for believing in it? If God had never deigned to speak to man, there might be some consistency in claiming that He does not do so now. But the lessons of history are all on the other side. For two-thirds of this world's life since Adam fell, it is generally acknowledged that he held communication with His servants clothed in mortality, nor is it anywhere written that at the close of that era He would never speak again, but to the contrary, we have abundant promise that in later years the glory of former things shall be eclipsed by the greater manifestations that shall precede the day when not only His voice shall be heard, but His presence shall bless mankind. Two ideas meet us in the traditions of almost every race; one, of the golden age long since passed, when the Gods held close communion and intercourse with humanity, the other, of the day when these blessings shall be restored only more abundantly. G. R.

DESERET SUNDAY SCHOOL UNION.

ONE of the most pleasing reports made at the General Conference recently held in Salt Lake City, was that of the Deseret Sunday School Union. The progress of this praiseworthy organization has been rapid and its success remarkable. The work it is accomplishing is too great and important to be described in words, and its results, present and prospective, are scarcely to be comprehended in all their bearings upon the rising generation and the community. Every Stake in Zion has its Sunday Schools, one in each Ward, with a corps of teachers, male and female, under a local superintendent, and each Stake organization directed by a Stake superintendent, the whole under a general superintendency and fostered by the Church Authorities.

During the past year there has been an increase of four Stake organizations, and 57 new Sunday Schools, with 687 officers and teachers, and 4,536 scholars. There are now in the Sunday School Union 40,201 pupils and 6,682 officers and teachers, making a total of 46,883. This, we consider, is quite remarkable, and, under the circumstances attending it, is ahead of anything of the kind in the world. We do not think that any other community of the same number has as many children in its Sunday Schools as the people commonly called "Mormons," while the manner of their management is unexcelled in any part of the globe. Attached to most of these Sunday Schools is a library, and the total number of books in the various libraries at present is 32,875.

The interest manifested in this good work, and the figures that we have quoted, show that the Latter-day Saints, contrary to common report, pay considerable attention to the education of their youth, and that books are provided for their instruction. The Sunday Schools are used not only for secu

lar education, but for religious training. Of theological classes there are 224; Bible and Testament classes 975; Book of Mormon classes 429; Doctrine and Covenants classes 202; *Juvenile Instructor* classes 93; Catechism classes 237; miscellaneous classes 2,068, making a total of 4,228.

The doctrines and principles of the faith of the Latter-day Saints are thus taught in the Sunday Schools, and it is because of this that their enemies falsely represent that the tenets of "Mormonism" are taught in the District Schools. Our Sunday Schools are under the auspices of the Church and are denominational. But the District Schools, supported chiefly by taxation, are under the laws of the Territory and are not denominational, no religious tenets being taught therein, and no religious test being applied to any one connected therewith.—*Deseret News.*

MORMONISM.

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THE following is the closing article of a series of twelve which have appeared in the columns of the Greely *Tribune*, from the pen of Capt. D. Boyd, who has caused quite a furore against himself by his manly stand in defense of an unpopular, maligned people, but has also caused much admiration and applause from the fair-minded and just, for his bravery and good sense:

"I have before called attention to the fact that the Mormons have had many foreign apologists, but, so far as I know, no American, except the late Judge Black. To my certain knowledge, many well-informed, fair-minded Americans entertain the same views about the Mormons as does the writer. But they stand in awe of public opinion. Of course, it would be political suicide for one who should dare to raise his finger against this insane onrush of popular frenzy. What cowards political expectations make of the able, ambitious portion of the citizens of the Republic!

"Whoever has the hardihood to speak out, (unwelcome truth!) stands from henceforth branded in the public estimation as a fool. It was the same kind of public opinion which stood by and applauded the murder of Joe Smith and his brother Hyrum, and drove the Mormons from the bosom of civilization into the howling wilderness, as that which murdered Lovejoy, dragged Garrison through the streets of Boston with a rope around his waist, and rotten-egged Wendell Phillips. The same unreasonable blind fury, I say, because there is not one in a thousand now howling against the Mormons who could give a reason for the clamor they are making. They simply take it for granted that a custom which is newly adopted and contrary to their own must not be tolerated, whether it concerns themselves or not.

"Before closing, it is right that my exact position be understood. I am asked, 'Do I believe polygamy right?' If by this it is meant, do I believe that it would be right for a man who is married in a monogamous community to take a second wife without the full, free and cordial consent of the first one, then I say, most emphatically, no! because it would be a breach of the most sacred of contracts. Besides, I shall go farther, and say that it would, in my opinion, be very imprudent counsel for any wife to give or any husband to take. The bell that would ring the announcement of the second marriage must be the death knell of the love which was supposed to make sacred the first. But, in the second case, it would be an imprudence about which it was nobody's business but the parties concerned. If we are to legislate to prevent imprudent marriages, where shall we end? That many—perhaps most of the marriages which take place under our eyes, can only result in misery, is patent to the observation of all but the parties concerned. Still, it seems to be taken for granted that the contract is sacred, provided each is so sufficiently under the influence of a frenzy called love as to blind them to the defects

of the other. Admitting that love is the flower of life, it may soon, in some cases does soon, fade without ripening into the noble fruitage of friendship, nourished and matured by mutual needs, finding mutual satisfaction.

"It is to be remembered that polygamy is nowhere compulsory, while monogamy always is. Where permitted, prudent people would never contract plural marriage so long as human nature remains essentially as it is, with its love, its hate, and its jealousy. Very prudent people now deem it advisable not to contract monogamic marriage. We can but admire the audacity of the man who has the courage to marry half a dozen women in an age when so many dread the supporting of one. Who, of the two, holds in higher estimation the worth of woman—the man who fears to marry one, lest her several good-for-nothingness and extravagance bring him to poverty, or the Mormon, who counts the number of his wives among his riches? It would be well worth our while to study carefully this problem of Mormon economics. It would seem that among them neither father nor mother sighs when the new-born babe happens to be a girl. They seem to regard the little stranger as a desirable acquisition, likely to become a useful member of society.

"To characterize as unwise the attempt to suffuse polygamy in Utah is not the same as to advocate the repeal of all laws against polygamy among people who believe in monogamy. While I believe that a prohibitory liquor law is both wise and practicable in Greeley, I would not believe that a prohibitory liquor law enacted by Congress for Wyoming would be either wise or practicable. A prohibitory liquor law would be practicable in Utah, and an anti-polygamous law in Wyoming, because they would each be in accordance with the sentiment of the people. But the sentiment in favor of plural marriage is more deeply rooted in the minds of the people of Utah than is that of the right to sell intoxicating liquors in Wyoming. The people of the latter Territory do not regard the use of intoxicants as a religious act. The case would be parallel should Congress pass a law forbidding the use of wine in the sacrament of the Lord's Supper. By the way, the Mormons only use water, and make of it a commemorative feast, celebrated every Sabbath.

"This is the fundamental difficulty that besets attempts to get rid of polygamy in Utah. It is woven into the warp and woof of the Mormon religion. This will be admitted by all who have studied the subject. The writer had a conversation with Miss Faithful, when here recently, on this subject. She says that polygamy is ingrained in their religion, and there is no hope of curing them of the one without converting them from the other. The women will argue in favor of polygamy from one end of the week to the other, and there is no hope of convincing them by argument. She then asked me what was my remedy. I replied, only the slow growth of general knowledge—the light of science and literature bringing on a more perfect day, under the influence of which the ghosts of superstition shall pale and fade away. But how slowly the light of growing knowledge quenches the outlines of these ghosts, the student of human progress knows full well. They will not down at the scourge of the persecutor, but vanish at the cock crow of science. The best missionaries to send to Utah would be lecturers who would let religion severely alone, and who could awake among the people an interest in science and literature. Then send them Huxley's Lay Sermons, Darwin's Origin of Species, Tyndall's Fragments of Science and Spencer's Sociology. To these add Shakespeare's plays, Tennyson's poems, Dickens', Thackeray's and George Eliot's novels, and not a few standard histories. With these and the induced disposition to read them, Mormon superstition would vanish, and, no doubt, with it polygamy. But the induced disposition to read them! "Aye, there's the rub!" Their priesthood would fight them, tooth and nail, as every other priesthood has fought them and is fighting them. Still, there is this in favor of the Mormons: They are a people remarkable for their patience in listening to opinions hostile to their own. A lecturer can not only go anywhere in Utah and be unmolested in attacking their most cherished opinions, but will ever be accorded an attentive hearing. Who has ever heard of a Mormon mob rotten-egging a lecturer from the platform? Surely there is hope for a people so patient as this. D. BOYD.